Àyt'ar!" etc. The dough is kneaded from the same leaven, only when calling to the cows they exclaim *wooiṣw*. Shrove Saturday is dedicated to *zhwabràn*.

3. *Anàkha-nàḥwa* (*Dopu-nàkha*)

Near Adzvibzha is a little village called Dopukət, where dwell the Dopua-s who are attendants (Geo. *me-khat-ur-i*) of the "icon"—*Dopu-nàkha*, revered by all the Adzvibzhaans and Dopukətans. This "icon" is known also as *zhwəjən-nàkha*, i.e. Sujuna icon, under which is meant, no doubt, St. George of Sujuna in Megrelia. This "icon" is called *zhwaràk'yə* by the wives of the Dpua-s, for the reason that the wives of Abkhasians have no right to call by name the eldest members of their husband's *gvari*, or his relations. D. I. Gulia thinks that the word *zhwarak'yə* is the same as the Georgian *zvaraki*, meaning sacrificial animal (the ancient Georgian *zuaraki* = *zowaraki*, Armenian *zowarak*).[1] In honour of this "icon" every Adzvibzhaan and Dopukətan family bakes, on the Shrove Sunday, a cake from millet flour (*sorghum*, in Geo. *ghomi*), which is offered as a gift to it. Prayers are said by the head of each family, and a handful of salt and a piece of wax candle are put aside for the "icon". The eldest of the Dopua goes round the houses and collects the salt and wax.

Mamsər Dopua told us: "At the present time our icon is in the village Sujuna."

4. *Àyt'ar-nàḥwa* (*khwazhwà-kwà*, in the Bzyb dialect *khwazhw-kwà*)

On the first Monday[2] of the Great Fast the ritual of supplication to Àyt'ar himself is observed. This supplication is otherwise called *khwazhwà-kwà* (in the Bzyb dialect *khwazhw-kwà*). *À-khwazhwà* (Bzyb. *à-khwazhw*) is a special cake, sometimes coniform, and sometimes of round flattened shape. These cakes, which may be stuffed with cheese or not, but on this occasion are lenten, are invariably included in sacrificial offerings of the Abkhasians. They may be boiled, as on this occasion, or baked. *A-kwà* denotes "to hold". After it is called, in Abkhasian, the month of February, *khwazhwàkhn-mzà* (*a-mza*, month, moon). *À-khwazhwə* (Bzyb. *à-khwazhw*) denotes also rhododendron, the leaves of which are indispensable in the making of sacrificial maize-cakes.

[1] As a cult term this word is met with in the form ذبح in Sabaean (Chwolsohn, *Die Ssabier*, ii, 24, 37, cf. p. 191, n. 179), see N. Marr, *The Baptism of the Armenians, Georgians, Abkhasians and Alans*, etc. (in Russian), in *Zapiski* (Bulletin) of the Eastern Branch of the Imperial Russian Archeological Society, St. Pb., 1908, vol. xvi, p. 303. (*Ed. Christ. Vest.*)

[2] The Megrelians call this Monday *t'at'ashkha bedsieri*, lucky, or happy Monday, lit. the moon-day. With the Abkhasians, too, *Ayt'ar's* day is Monday; they pray to the moon exclusively on Mondays.